

ANNEXATION.

The following embraces the larger part of two articles which were published here in a magazine known as the Maile Quarterly nearly twenty-five years since. They were written by Mr. Curtis J. Lyons, later of the Government Survey, who then edited that magazine:

ANNEXATION.

Responsible writers may well pause before putting in the enduring record of printed pages any careless thoughts on a subject of this nature. Save as a mere indulgence of day-dreams, we have no business with careless thoughts on the matter—much less words, or record of such words, without due deliberation. The interests involved are too great; too much prejudice is to be encountered, and too much truth and right feeling is to be set into a state of commotion; and too many questions are likely to arise which the wisest men may not foresee—to sanction in this case any style of discussion such as is usually found in the columns of partisan newspapers.

This may appear to some a very magnified view of a very small subject. Scantiness, littleness, jejune, remoteness, thinness of population, contractedness of area, smallness of proportion of arable land—all these are characteristics of our microscopic world which the stranger is sure to notice, and which the returned child of the soil often feels with painful vividness on his arrival here from the shores of the boundless continent. What are 80,000 people in the political or commercial affairs of this hemisphere?—in number less than the population of some counties in the older United States. This is, however, even from a materialistic point of view, a worst estimation of the subject. There are times when the safety of a noble ship may be endangered by the starting of a single ring-bolt. Points almost mathematical serve as centers for ponderous movements of machinery. The dearest passage of a great battle sometimes rages around some paltry barn or bit of fence. And when we come to the moral bearings of the subject, we all know it is comparatively unimportant points that become typical of great questions. Policy toward an island may become policy toward half a continent. Questions were discussed in our little insignificant Convention of 1894 that have shaken kingdoms. And as to the comparative value of numbers of men—see two men in San Francisco worth ten thousand in the center of China? Did you ever play chess, our reader? and bring piece after piece from the queen down to defend some insignificant pawn. Hawaii may be such a pawn.

The time in the world's history is past when the calm, quiet discussion of political changes by thinking men, and especially by those who put principle before self-interest, can be regarded as dangerous to the public peace. Far more, certainly, is the time past when such discussion shall be esteemed a crime against either States or individuals, and punished as such. Moreover, if any particular question is an important one, far more is the need, when all are talking of it, and thinking of it, for those who profess to have had certain advantages in forming and expressing opinions, to set themselves conscientiously and carefully to work to find out what they themselves think, and the reasons which influence their private if not their public conduct, and to endeavor at least to give others the opportunity to use the same reasons as guides to a right course.

In a previous number of the Magazine we endeavored to set forth in as clear and forcible a manner as possible the question of annexation as viewed from the Hawaiian and anti-annexation standpoint. The principal point urged there was that out of respect for and sympathy with the national pride of the Hawaiians, every true-hearted man of other races should hesitate before rashly advancing what might needlessly wound that pride. The grounds for this pride were also stated and vindicated. It is proper to add here that of all persons, a true republican will be the one most likely to respect this national feeling. Last of all people should the Americans be in doing what might be called taking away the country of another. Moreover, whatever savage tracts of country may become American by the bargaining and authority of other than the inhabitants, this a comparatively enlightened country is enured by its progress in intelligence and, we may add in a certain sense, freedom, from becoming American save by the will of its people. (The actions of the Legislature of 1892-3 have cast serious doubts over the truth of this statement.—Ed.)

We have said that the national pride of the people was against it. Pride is very good in its place—sometimes a very saving element. Sometimes, however, it happens that in a practical business point of view something else may be better. Yankee thrift, a few years ago, won the day against something that opposed it. Now it might possibly be true that the individual members of the Hawaiian people would have a better chance without all that national pride. Mind, we say, it might be. It is an open question. Supposing it were true—would it be unkind to tell them of it?

Now suppose another thing. Suppose Hawaii were a State of the United States. In that case would there not be as genuine a pride of country as now? Has not the Californian a genuine California patriotism and pride? And a Massachusetts man likewise? And most especially a Rhode Islander? If we mistake not, there would be a double cause for pride; of the United States and of Hawaii at the same time.

The true question is, however, and a puzzling question it doubtless is, would the people as a whole who inhabit these islands, white skins and dark be better off? Not as is so persistently and wrongly put to

the Hawaiian, "Mahalo o ka mana o Amerika," under the power of America, but legislating for ourselves on all local interests, and does every State for itself, and at the same time leaving all questions and matters of a national nature, all diplomatic regulation of custom-house duties, coast surveys, etc., to be attended to by congressional and executive power at Washington. Under such a status and the republican form of government necessitated thereby, would the people be better off?

Here comes in the perplexing element to the philanthropist. "Better for the white man, but not for the native" is the assumption of some. Another answers, "Well, we would have a more thrifty population." Another still, "Ah! but you must care for the Hawaiian first—the original owner of the country." Each of these statements deserves attention. Are the mere interests of the present population or the prospective interest of the future population to be most regarded? Are these, at any rate, antagonistic? Is there not a policy, or rather a rule, which will apply equally to both? What is the guiding principle? We believe that a truly civilized policy will in a few years be found the best for both. We are not of those who believe that giving the native a kuleana, or title to his piece of land was an injury, (as some still say). We shall always believe it was a benefit, and whatever tends to civilization is a benefit.

Now we propose to give some views of the subject favorable to annexation. No nation or people at the present day is alive or has hopes of life unless it is making progress. Life is growth—change. Many have good reason to be dissatisfied that there is so little progress in this nation.

The United States of America are a nation because they are organized on a principle, not because any one race inhabit the land. Saxon and Celt, African, Teuton and Latin, these all form one nation—the representative nation of the human race. To join that nation is not to die politically; it is to live. It is to join in an onward march toward higher civilization, Christianity and perfect manhood. What principle is there here at present to join different races? Submission to the will of one man? Is that a principle? So run the thoughts of honest annexationists. Are they just, or not? They do not deserve persecution, certainly.

True loyalty is to a people, and not necessarily to its sovereign. It may involve loyalty to a sovereign. It always will if that sovereign is loyal to his people. But that is not a monarchical theory of government; you will say—it is republican, and no such creed as that can be allowed in one who takes any part in a monarchical form of government.

We hold that every man is entitled to a share in the government of his country as soon as he acknowledges himself to be guided by principle, and not by passion. The simple fact that men have an intention of doing what is right entitles them to self-government. We hold that every man has an inborn right to express what he believes to be truth. No man has a right to leave his conduct on what he believes in his heart to be a sham, nor to accept as true what he believes to be false. Whatever then may be a man's creed, he has his right in the government of his own country.

Now we honestly put the inquiry to each man who reads this magazine, such as it is, and woman too, to be answered to the person's own conscience: Are you supporting by word and deed what you honestly believe? The fundamental theory of all monarchies—"The king can do no wrong"—and "Whatever privileges the father has over the will of his fellow men descend rightly by inheritance to his son as much as the title to a piece of land descends." Do you thoroughly believe that, or do you accept it as a piece of convenient fiction? If the latter, is it for the sake of peace that you do it, or bread and butter, or because your conscience tells you it is right? Are notions good things to live by and swear by? Just answer these questions fairly and frankly.

Some time it may be best for the good of the people and the rulers, too, that men should practically support theories that they really do believe with a sincere heart. We want sincere men that we may have live men, and the highest type of men; and what is the best way to get them?

Suppose we put in words—written words—what some sensible people will persist in thinking about. The question of the expense of the government is an important one. The sum total of government expenses is not very high in proportion to the population, but the proportion required for the salaries of government officials is high as compared with the expenditure from the public purse on solid public benefits. If the people of England have a right to ask themselves whether their system of government is not an unequally expensive one, have not we? If it is the opinion of sober practical business men that one efficient man of sound sense and education could do what four cabinet officers are now generously paid for doing (this was in 1892), they have a right to say so: it is a benefit to the people to have it said, and to be themselves led to ask candidly whether it is not so.

Another great objection to a disinclined, but high-titled governmental system is the false scale on which everything is presented to those who are brought up here, and moreover the sort of ridiculous comparisons that are apt to be made by strangers. It is belittling to the mind, we say, it is placing ourselves at a disadvantage with others, to compare little petty officials with high sounding titles. It keeps the Hawaiians themselves children. Supposing we used a small body of military. Very well, sixty or eighty soldiers may be, and are nothing out of the way. But why do they need any other officer than simply a captain and his non-commissioned subordinates. The existence of such offices here as colonel, major, etc., only serves to confuse our young people's ideas of what such titles of rank mean in civilized nations. Then the rank of Governor on each separate island was well enough years ago, but with all due deference to the present incumbents, we must say that a more fitting title might be a higher and more civilized one. It is holding on to barbarism—all this fuss and feathers. Fuss and feathers must disappear when you come to real

work, at least our American neighbors found it out so in their late war.

There is another reason for annexation to America. It is that there may be more certainty and uniformity in our policy of government and in the type of men that hold the reins. The islands contain numbers of intelligent men of American principles and ideas. Why should such be ruled over by Englishmen, Frenchmen and others, each with the traditional principles of his own country, each endeavoring to plant here ideas that are to be endured only in older countries where the shackles of free thought have not been thrown off. We can see sense and reason and right in being ruled over by a Hawaiian, but if we are to be ruled over by foreigners of any kind, we are sincerely and honestly opposed to bowing down before a foreign monarchy. If Hawaiian principle modeled and unified all the others, it might be well enough, but it is true that Hawaiian traditional policy must give way, as of course it must to the progress of civilization—and this is no more than is true in other parts of the world—then let it yield to the power that has civilized the country, and not to any imported nonsense from over two oceans.

Insincerity, political skepticism, a lack of earnestness—all are bred by the present state of things. There are a large number of children of foreigners now growing up on these islands with precious little respect for the form or the material of the government. If a different government would build up different souls in their bodies, a nobler, higher type of humanity, why should there not be a different form? If by a union with a government which is continually being remodeled to correspond with the high ideals of the noblest portion of the human race—remodeled too to correspond with the principles taught by the gospel, the ideas of the inhabitants of these islands shall be made broader, their manhood stronger, their capacities greater, why should it not take place in the name of the good of humanity? What an educator and awakener a Presidential campaign in the midst of us would be! How much better than the whining complaints coming up from our own old districts to headquarters about road supervisors and school superintendents, for the people of all those districts to feel that it was their own fault if they did not have the best of either that they could get.

Not till the legislation of the Kingdom affects the pockets of our leading men do we have for much energetic or well sustained action. And not till there be a few more earnest men who are determined to live here and build up a Christian, civilized community, rather than make money and then lie away to more congenial climes.

Poverty tends to barbarism in a nation unless there is a great deal of virtue to offset it. We need more human material on these islands to master nature; to furnish muscle to cause the soil to produce what somebody somewhere wants and will pay for; to make roads which will make people from somewhere to take kindly to the place. Annexation to the United States might bring more of better stock than even Japanese here. We have little faith or respect for the theory of bringing other islanders here.

What is wanted is some idea underlying the body politic upon which we can build up a sound and hopeful community—something to look forward to. It is an insult to the Hawaiian race to say—wait till they are dead and out of the way. We want them to have a hand in and a share in any progress or improvement. Perhaps they don't want it; well, the boy doesn't want to get up early in the morning, but it may be better for him for all that.

We have endeavored in all these articles not to support any one course or side in the question, but to stimulate and guide thought on the subject. If the reasoning and language are somewhat crude, it is simply because the political thoughts of all of us on these islands are so, and it is natural that they should be. If one of our weekly papers is visionary, the other is certainly wishy-washy. One principle is certainly allowed—all free discussion which has in view the good of the community rather than self-aggrandizement is safe, and rather to be encouraged than frowned upon. We are determined to put ourselves and this nation in sympathy with and in union with the leaders of humanity. We see those leaders in the United States, and wherever else they are found they are in sympathy with that free nation, and we wish to be so too.

The Gift to Samoa.

The President has approved the Act admitting free of duty the wreckage of the ships Trenton and Vandalla, presented by the United States to the King of Samoa. This action settles a complicated transaction. The wrecks were presented to the King of Samoa with the view of rewarding his subjects for their heroic efforts to save the ships and sailors. The King sent them to San Francisco as the best market for the purpose of converting them into money. It was found that they could not be entered without payment of duties amounting to more than could possibly be raised by their sale. This would, of course, defeat the very purpose the Government had in presenting the wrecks to the Samoans. The matter has been pending for over a year, and could not be settled without a special Act of Congress. It is now hoped that the award may be paid to the Samoans for whom it was intended and not to their heirs.—[Washington Star.]

A large number of the new Columbian stamps were received by the Australias mail last week. The whole series—from one cent up to twenty—contains the full history of Columbus and the discovery of America, and are therefore prized as souvenirs.

WHARF AND WAVE.

The opinion of shipping men in this city relating to the supposed burning of the new Hawaiian steel bark John Ena is divided. Some believe that the ship reported answered the descriptions of the John Ena, while others do not. The latter claim that the John Ena did not have a wheel house, but a steel pilot house was a little ways in front of the steering wheel. Some of her owners here still have hope that the John Ena will turn up all right.

Captain Donaldson of the bark Andrew Hicks and Captain Slocum of the whaling bark California are expected on the Mariposa to await the arrival of their vessels.

The steamer Australia, Houdlette commander, sailed from San Francisco Jan. 18, 1893, at 2 p. m. with 35 cabin and 7 steerage passengers and 39 bags mails. Experienced fine weather throughout the voyage. Arrived at Honolulu Jan. 25th at 9 a. m.

SAN FRANCISCO ITEMS.

Arrivals—Jan. 9, bkt. S. G. Wilder, 20 days; Jan. 11, S. S. Australia, 6 days 22 hours; Jan. 12, bk. Albert, 13 1/2 days, all from Honolulu.

Departures—Jan. 14, bk. Ceylon for Honolulu; brig Lurline for Hilo; Jan. 17, schr. Aloha. Projected Departures—Feb. 3, S. S. Mariposa for Honolulu and Sydney; Feb. 4, S. S. China for Honolulu and the Orient; Feb. 15, S. S. Australia for Honolulu; April 4, S. S. Gaelic for Honolulu and the Orient; bk. Albert, bk. C. D. Bryant and bkt. S. G. Wilder, all for Honolulu.

The Sailors' union is still kicking up a row on the Coast. Beatings and bullyings are reported from Nainaimo and other Coast ports, and every attempt to sail with non-union men out of San Francisco calls for police protection. There is no general strike yet. Capt. Griffiths of the S. G. Wilder says he has made arrangements to ship union men at \$30 a month (\$5 under the regular rate) but the union men deny this.

On Dec. 23d, at the Liverpool Police Court, Robert Dann, late mate of the British ship Benmore, was charged with wounding, with intent to murder, Captain Jenkins of the vessel while on the voyage from Honolulu to San Francisco. The captain gave evidence and the prisoner was sent for trial to the assizes.

On the 7th inst., while the ship Eclipse was being towed from Nainaimo, bound to Honolulu, Gus Oldstein a sailor, fell from the main topsail yard, struck the rigging, fell into the sea and was drowned. Deceased, who was shipped at San Francisco, was a native of Sweden, 20 years of age.

Captain Ross, formerly of the Haytian Republic, who has gone to Japan for the purpose of taking command of the Zambesi and proceeding with her to Honolulu and thence to Portland and the Sound with a cargo of fruit, etc., has carte blanche, it is said, if he finds the Zambesi unfit for immediate service, to bring instead any of the numerous vessels now awaiting charter in Oriental ports.

The great four-master Roanoke sailed from New York to San Francisco last month. The Roanoke is the biggest sailing ship that flies the Stars and Stripes, and the biggest wooden sailing ship afloat. She carries the largest cargo of general merchandise ever taken by any sailing ship. She was launched at Bath, Me., on August 22 last. She is 311 feet on her keel, 330 feet from stem to stern and 370 feet from boom to boom. She is a clipper ship. Her main and mizzen masts measure 198 feet from deck to truck, and her jigger mast is 180 feet high. Her beam measurement is 49 feet and 10 inches, her draught between 26 and 27 feet. When loaded the depth of hold is 29 feet 10 inches. Her gross tonnage is 3549. When all the sails are set she carries 15,000 square yards of canvas. The Roanoke cost \$200,000.

MESSINA, January 17.—The Italian steamer San Marco and the French steamer Alferie collided in the Straits of Messina Sunday night. Both sank. All except five of those on board the Alferie are missing and are supposed to be drowned. Two of those on board the San Marco are missing and are supposed to be drowned. Both steamers were small vessels in the Mediterranean trade.

"In buying a cough medicine for children," says H. A. Walker, a prominent druggist of Ogden, Utah, "never be afraid to buy Chamberlain's Cough Remedy. There is no danger from it and relief is always sure to follow. I particularly recommend Chamberlain's, because I have found it to be safe and reliable. It is intended especially for colds, croup and whooping cough." 50 cent bottles for sale by all dealers. BICKSON, SMITH & Co., agents for the Hawaiian Islands.

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